

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, AUG. 15, 1912

NEW SERIES, VOL. XIV. NO. 33

Brother Bryan Simmons is in a meeting this week with the good folk at Star.

Pastor J. B. Polk has just concluded a successful meeting at his church at Amite, La.

The Baptist Witness (Florida) says that no preacher should be ordained until he is called to the pastorate.

Rev. C. C. Jones, of Lucedale, opened a meeting at Hamburg August 4th, with Pastor T. E. Summers, who leads the singing.

Dr. A. J. Preston was in the midst of a great meeting at Concord Church with Pastor J. A. McCrary last week. He goes this week to hold a revival at Perryville, Alabama.

The deacons of a church have applied to the courts for an injunction to prohibit their former choir-leader from exercising his talents in their church. If he had ordered The New Evangel from The Baptist Record and used it in his services, the chances are that he would not have had this trouble.

Rev. Wallace Wood, D. D., of Ohio, has been spending a vacation in New Orleans, La., and has preached three Sundays for the Valence Street Baptist Church, which is pastorless. The people were greatly pleased with the service, and the city papers speak of the church as anxious to call Dr. Wood to its pastorate.

Mrs. L. E. Barton, the faithful helpmeet of Pastor Barton, of West Point, has been awarded the prize by the State Department of Archives and History for the best essay in the recent annual contest. Mrs. Barton is a native of Virginia, an A. B. graduate of Hollins College (Va.) and was one of the faculty of that institution before her marriage.

Brother W. W. Dickens, of Batesville, requests that those who intend to come to the Oxford Association which meets at Pilgrim's Rest on Tuesday, September 30, will notify Brother H. V. Draper, Shuford, Miss., who will have conveyance to meet visitors. Please state whether you will come on Monday or Tuesday, and whether you wish to be met at Batesville or Water Valley.

A notice of the meeting at Philadelphia, Miss., appeared in The Record last week while the meeting was in progress. Brother Steen writes now that Brother DeGarmo preached with power and Brother Howard Martin assisted with his singing and personal work. There were ten professions of faith, seven of whom have already united with the church, making a total of twelve additions, five joining by letter and restoration.

In war, nothing less than "the utmost" satisfies the demands of honor. No matter how much an officer in the army or navy has done in the line of commanded duty, he earns no credit if he could possibly have done or tried to do more. He can never be court martialed for failing; but if he has done less than he might, he is disgraced in the eyes of all. If this be the standard of war, why should the Christian soldier be exempt from its demands?

Thoughtfulness.

A Good-bye kiss is a little thing;
With your hand on the door to go.
But it takes a venom out of the
sting
Of a thoughtless word of cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day;
And it smoothes the furrows plowed by
care,
The lines on the forehead you once
called fair
In the years that have flown away.

'Tis a little thing to say "You are kind;
I love you, my dear," each night;
But it sends a thrill thro' the heart, I
find
For Love is tender, and Love is blind--
As we climb life's rugged height.

We starve each other for Love's caress;
We take, but we do not give;
It seems so easy some soul to bless,
But we dole the Love grudgingly, less
and less,
Till 'tis bitter and hard to live.
--Andrew Lang in *Baptist Commonwealth*.

A Plea for State Missions.

The convention year is rapidly drawing to a close. Three months now remain until the meeting of the convention. The board ordered that the books close on November first, so that we have two and one-half months in which to make final report for this year, of collections for State Missions. We face these ten weeks with the largest amount in arrears that we have tried to meet. This is due at least in some measure, to the fact that we have given foreign missions and home missions the right of way ever since last November, and ever since our record-breaking offerings to these causes last spring, what has been done for missions, has been in their behalf. Is it not time that we give some consideration to the biggest thing that we have? In the ringing words of the report on State Missions adopted at Gulfport so heartily, "For us who are in Mississippi and of Mississippi, it is about the most important part of this big world, both for its own sake and also for the sake of the world itself. Mississippi must loom large enough for us that from our interest in it, shall come inspiration for what we do for the world itself. There was no dissenting voice to these words, and now I plead with the pastors and churches to show their faith in them by coming to the help of State Missions. I plead with the W. M. U. to turn the full force of the unions from now on till the convention to the cause of State Missions. I plead with the Sunday Schools

for whose well being State Missions have provided special workers to heed this call for help. I plead with the Y. W. A. to join in this campaign and make State Missions the especial object of their effort. Let prayers be made in the churches, in the Sunday Schools, in the W. M. U. meetings, and in the Y. W. A. meetings. Tell the people about State Missions. Read to them again and again the State Mission leaflet. Look up the places that have had the help of State Missions, and if in the remote past your own church to your surprise has enjoyed this help, won't you say so to the new people who are now to be found in the pews, and let them know that the old mother is stretching her hands and asking you for help to do elsewhere, what once she did for you.

May our God impress every heart and mind with renewed interest in the cause of State Missions and give us a great victory.

A. V. Rowe.

Brother Borum was with Brother Arrender at Thaliti Church for five days. Sixteen were received for baptism. This week he goes to help Brother J. R. Carter at Palestine.

The editor assisted Pastor Haman in a meeting at Sardis Church, Copiah county. Two were baptized. They have decided to build a new house and are well able to do it, as this is a strong country church.

Brother and Sister Suttle have named their young preacher Spurgeon Sproles. We hope there is prophecy in it, for a good name is better than great riches. We hope he will be spared and blessed to live up to his name.

We have seen an account of the meeting at Jamestown, where Brother W. E. Farr has been preaching, said to be the greatest meeting in their history. They received fifteen members and \$900 and a lot given on the last night of the meeting for a church building.

T. J. Barksdale helped Brother Purser in a meeting at Springhill last week. Two were received for baptism. Brother Purser baptized Brother Barksdale several years ago and the Lord is using him graciously. He goes this week to help Brother A. H. Miller in a meeting at Bowling Green.

At a citizens' mass meeting, held in Kokomo recently, resolutions and pledges were made of gratitude to God and of faithful effort to preserve righteousness and uphold the law, which remind one of the days of Joshua and of Samuel. It is good to see the citizenship of a community thus publicly pledge themselves to God and the law. Special mention is made in the resolution of the good services of Brethren Eddleman, Hudson and Farr.

Our Sunday School Secretary, J. E. Byrd, helped Brother Edmonds in a meeting at Liberty. Thirty-six were baptized. Brother Byrd preached twice a day and also conducted a teachers' training class every afternoon. He helped last week in a meeting at Bethesda Church, Hinds county, where 13 were baptized. Brother Byrd is not a "preacher," but someone suggested that if some of us who are preachers should have our ordination certificates removed, we might do better work.

CONTRIBUTED ARTICLES

SERMON SECTION.

The Divine Man.

By W. A. Jordan.

The story of Jesus of Galilee is the biography of love, the memoirs of goodness, the history of God in the soul of man.

His visible life in our world was the appeal of God addressed to men where He found them.

If the Christian's spiritual biography were written, it would have its Nazareth and its Capernaum, its lake of Gennesaret and its Jordan River; its Jerusalem and its Golgotha; its Joseph's new tomb and its Olivet; its Johns, Marys and Judases, thronging the page.

Let us not attempt to give welcome to the Divine Infant of Bethlehem, unless there is a Bethlehem within us and the skies above us are already resonant with heavenly overture.

"Palestine," as Gladstone says, "was weak and despised, always obscure; often times and long trodden down beneath the feet of impious masters."

"On the other hand, Greece for a thousand years,

"Confident from foreign purposes," repelled every invader from her shores." Palestine, in a word had no share in the glories of our race; while they blazed on every page of the history of Greece with an overpowering splendor. Greece had valor, policy, renown, genius, wisdom, wit—she had all that this world could give her; but the flowers of paradise which blossom at the best, but thinly, blossomed in Palestine alone.

At the time when the prelude from the heavenly host was forcing its anthem-like melody upon celestial lips, the narrow strip of country called Palestine had no obvious title to attract anything of man's interest save his pity or his scorn.

Rome's eagles flew over this land, rich in separate valleys, but barren and dry in comparison with the countries chosen by fortune or by shrewdness, and their cry told its citizens that Rome ruled the world.

Yet Rome was the servant of the Palestinian carpenter's son. Her armies were thundering against the outposts of civilization, the pillars of Hercules fretting to do what a Charles V was to do, because of the act of Columbus fifteen centuries later—erase "ne plus ultra," and write thereon "plus ultra"—feverish for more lands to subdue.

These armies rolled back again like huge waves, until they shot the sleepy Sphinx in the ancient Egyptian sand-waste. But Caesar was toiling for Jesus. All truly written history is the account of God in bringing His Christ to man and bringing man to Christ. The five millions of Rome could despise the quarter of a million of hu-

man beings of Jerusalem; but the hillock Calvary would some day gather to itself the affection of mankind.

The advent of a national hero who would deliver the bodies rather than the souls of Israel; the coming of an earthly paradise for every Jew, an imperialist whose political sovereignty would furnish office and pelf for all Jews—they were clamorous and the noise of their cry drowned, for the most part, the sweet whispers of a broadly human hope nestling here and there in the bosom of piety.

Out of a priest's home was seen to come one who, with one hand on the old and fading, would grasp the new and perennial with the other. In this forerunner, the forces of history were to act and interact, and the one increasing purpose of God should remain unbroken.

The form that suddenly appeared before Zacharias was that of an angel. That same fear which has come upon men at the swift dawn of truth grander than they have ever known or trusted, troubled his soul. All souls, in the ever-opening way out into the future, experience it.

Gabriel stood before Zacharias more radiant than the burning lamps, more sublime than the fragrant cloud of incense. There came from the altar a voice such as had vibrated in the souls of prophets in the mightier days of Israel announcing that a child should be his, whose name should be John. He was speechless. It was not the silence following the startling discovery of iniquity; it was the awful sacred silence which follows the eloquence of an angel. The echoes of the celestial messenger moved in the heart of Zacharias, and they drowned his speech. The voice of the priest of the law was vanishing; the voice of the Gospel had spoken.

What an hour at the home of Zacharias and Elizabeth in Hebron! Silent even yet was Zacharias, and yet Elizabeth knew it all. She might have read it from his face, if he had not written it all out for her, as he probably did. In this deepening glory she must be silent and alone. Mary, the virgin, has her sympathetic friend already. Let us be silent and reverent here.

The five months of speechless solitude may lead to the hour when this woman's child shall make straight the paths of Him who shall plant and replant the fields of Time, and tread the wine-press alone.

Mary, a home-keeping virgin, was seen to become a mother—would it give her an unenviable reputation? True she had been visited by an angel, who had apparently dissolved her fears. But they who may hold converse with the heavenly visitants, may hear also the chatter of fiends.

"And the angel said unto her, fear not, Mary, for thou hast found favor with God, and behold, thou shalt conceive in thy womb and bring forth a son, and thou shalt call

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His name Jesus." She had been lifted into so lofty a situation that the isolation thrilled and worried her with its awful solitude. At length she reached the house of her kinswoman, Elizabeth.

God had prepared for her an audience chamber in the heart of the wife of the priest Zacharias, and never in the history of mankind was there sweeter utterance given, or tenderer response furnished, to the mother-tones which are the deepest and richest tones in the music of life.

There were unheard melodies as well as these which traveled audibly from woman-heart to woman-heart, and they chanted true in the unmatched harmony of motherhood.

On her return to Nazareth she is stronger to meet even Joseph her lover and her betrothed. God Himself had to tell Joseph the news.

The angel scattered the haunting doubts in the heart of the carpenter, and they were those doubts which would have clung tenaciously to the very life of a less divinely inspired and heroic human being.

Mary was not to be forsaken. Soon she was in her own home with Joseph her husband.

Truly they were going up to be taxed—and the whole future of mankind was taxing them in a way which would make their sad experience glorious.

Bethlehem was the birthplace of Joseph's family, the home of his great ancestor, the shepherd king.

Probably neither Roman nor Jewish usage demanded the presence of Mary with him, but Joseph's love did, and so did Mary's heart. Love is of God. Mary could not be left alone in Nazareth at an hour like this.

If we are to believe tradition Mary was of comely form. Over her head flowed hair of gold, beneath whose wavelets shone a forehead made more beautiful by light brown eyes, looking out wistfully and earnestly in the many moments of Mary's silence, or the rarer moments when she spoke reverently of her hitherto unknown experience, unto her husband.

The fields were still furnishing pasture for the flocks by day, and on the hillsides the shepherds lay and watched their flocks under the starry night.

They must have passed near the Mount of Olives, whence Mary's child was to bid earth a temporary and visible farewell; and as they left Jerusalem at a distance on the right, approaching the ridge upon which flashed the white walls of David's royal city, their thoughts disengaged themselves from any impression made by the splendor and political importance of the great capital, and hurried them on through the fields where Jesse had observed his boy, David, growing up before him in beautiful manhood, and where Ruth, their common ancestress "fell on her face, and bowed herself to the ground" finding favor in the sight of Boaz and then arose "to glean even among the sheaves after the young man had 'let fall some of the handfuls of purpose for her.'

They were now in sight of Bethlehem.

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Joseph was anxious. For hours in the sunset glow, as they came near to Bethlehem, they had doubtless beheld the palace of Herod towering above the heights; but these two, who were of royal lineage, members of the aristocracy which continues the line of magnanimity and holy character in the world—those have no chamber or bed waiting for them there.

Within that frowning fortress lived the wretched man who, because of this which Mary had brought to Bethlehem, was to scour the country with murderous hands, that he might put out of the way the one force which would render Herod's impossible in the world.

Bethlehem itself was crowded. "There was found no room for them in the inn."

It was the great opportunity for humanity to welcome divinity.

In their extremity, Joseph and Mary must find a corner in the stable, with the camels and mules and cattle.

Soon the December night, which hung over the city and hills out beyond the village gates quivered with the splendor of an angel. Brighter than the stars in that pale Syrian sky was the glory of the Lord which shone round the shepherds who had watched their flocks that night, and who now roused from their sleep to behold a messenger from heaven and to hear the glad tidings about eternal love.

The sheep which lay under the dazzling light had probably been intended for sacrifice in the usual temple-service; but now the "Lamb of God that taketh away the sins of the world," had appeared, and a streaming radiance was the announcement of His presence.

Here we are to learn of the conjunction of the lowliest and the loftiest, in God's manifestation of Himself. At the stable, not far away, the lowliest place of entrance in the earthly life of man, is the Divine appearance—a babe born in a manger. Yonder also from the loftiest balcony of the Infinite, comes the glory of God. Henceforth despite man's rebel heart, let there be truce between earth and heaven, for this will melt and touch that heart!

There is no more here nor there.

The chief concern of earth is a supreme event in the sky. The universe is one; the celestial and terrestrial are lost in each other, as they meet in the rapture of the virgin-mother, or in the hearts of that group of shepherds on the hillside. The ideal is the real; the Divine has become human. This new-born child will unite the sphere which sin has severed.

The angel spoke. Behind him, in the invisible, which surrounds the visible even yet, was a cohort of attendant peers. He was only their herald. "Fear not."

Suddenly over the limestone hills there broke forth a song which was destined to be the chief anthem of Christendom.

The destiny of man and the purpose of God were revealed as an everlasting unit, as they praised God and said, "Glory to God in the highest."

As the supernal brightness faded with the vanishing echoes of an ever-rhythmic strain,

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keep the law of Moses." That shows that the real point involved was the keeping of the law of Moses, and that included the tithe law. After debating the matter thoroughly they came to a decision and resolved to send a letter to "the Gentiles at Antioch and Syria and Cilicia," (verse 23). In verse 24 they condemn the teaching of those Judaizers as being unauthorized. In the 28th verse they say, "For it seemed good to Holy Ghost, and to us to lay upon you no greater burden than these necessary things." If the tithe law was still in force surely the church at Jerusalem, the elders, the apostles and the Holy Spirit were under as strong an obligation to include that in this list of "necessary things" as beings can be placed under, to themselves, to their brethren and to God. Did they mention it? Not a word not a syllable, not a letter in that list indicates that such a thing ever existed.

Starkville, Miss., July 26, 1912.

Review of Brother G. H. Boone's Article on
"Tithing."

Elder Odd.

First, it was a compulsory tax law. Numbers 18:21; Deut. 26:12-14; Matt. 3:9-10, and various other passages.

Second, it was to be paid by the other eleven tribes to the Levites and nowhere in the Bible is any one else except proselytes to Judaism, required to pay it or to receive it.

Third, it was paid to the Levites to support them while they assisted the priests in executing the ceremonial law. Without their help it was impossible for the priests to execute that law and without a support it was impossible for them to render the help. Therefore, the tithe law was essential to the execution of the ceremonial law.

Fourth, of course when the ceremonial law passed away, whatever was essential to its execution passed with it.

Fifth, the ceremonial law which was a system of types was to endure until Christ fulfilled the types and then it necessarily passed away having done all that God ever intended it to do, and with it necessarily went all things necessary to its execution.

Accordingly, in the Acts of the Apostles and all the Epistles, except that to the Hebrews, the tithe is not alluded to in any way. To "give as the Lord has prospered us" is complied with as well by giving one-half or one-eighth, or one-twelfth, as by giving one-tenth and obedience to a compulsory law is not giving at all. For brevity's sake I will stop this part of the subject though the matter is not exhausted.

I will now take up the 15th chapter of the Acts. Certain Judaizing teachers had gone from Judea to Antioch and taught the Christians there that "except ye be circumcised after the manner of Moses, ye cannot be saved." Paul in his letter to the Galatians, positively teaches that circumcision carried with it the obligation to keep the whole law. Gal. 5:4. And that included the tithe law, because the "law," the ceremonial law, could not be "kept" without the tithe law. That the word law in both Acts 15:1 and Galatians 5:4 means the ceremonial law is beyond doubt, because there was no controversy about the moral, the civil or the spiritual law and the controversy at Galatia and at Antioch involved just the same points. Moreover, when the church and the apostles and elders met to consider the matter, "there rose up certain" saying "that it was needful to circumcise them, and to command them to

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

China's New Day. A study of events that have led to its coming. By Isaac Taylor Headland, D. D. 263 pp. Price, cloth, 50 cents.

Dr. Headland has had an unusual opportunity of observing the recent happenings in China, and describes in a vivid and accurate way China's break with the past, the educational revolution, the Chinese woman of today, the work of medical missions, etc. We recommend the book not only for use as a text-book of mission study, but also as throwing clear light on the new political situation in China.

Miscellanies. A. H. Strong, D. D., LL. D. Two volumes, cloth, 12mo. Approximately 500 pages each. \$1.20 each postpaid.

Two new volumes from the collection of addresses, sermons, and essays by the president of Rochester Theological Seminary and author of "Systematic Theology," and "Philosophy and Religion." The first volume consists mainly of historical and anniversary addresses; the second, of addresses, sermons and essays. The sermons we especially commend. One who buys these volumes gets his money's worth, both in good reading and well made books.

The Church and Society. R. Fulton Cutting. 223 pages. \$1.35 postpaid.

A series of six lectures delivered before the New York School of Philanthropy. The writer deals with the relation of the church to civilization, to the public school, to the police, to public health, to children and to public opinion.

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EDITORIAL.

STOP GRUMBLING AND GIVE THANKS.

Grumbling and gratitude do not dwell in the same heart. The amount of complaining one hears is a matter of grave apprehension. Did you ever know more fault-finding with the weather, more murmuring about high prices and low prices, more lamentations about boll weevil, cut-worms, grass-worms, army-worms, and high water, and apprehension about the future? A brother remarked a few days since that if the weather continued this way a little longer, the country was ruined. In answer to the question, how many times he had seen the country ruined, he smiled and said "Oh, two or three times a year."

Now this is not to say that afflictions are real and in some cases serious, but to insist that there must be in the hearts of God's children the right attitude toward them, and that we forget not all His benefits. One of his saints said, "We have received good at his hands and shall we not also receive the evil?" Uninterrupted prosperity is a menace to spiritual life and may prove a calamity to those in the kingdom. This ought not to be a theory merely, but a conviction that puts our hands upon our lips and hushes every murmur. Afflictions are not meaningless or purposeless, and it is the part of wisdom in His children to discover the lesson intended, to understand what the will of God is. If it is that we may demonstrate the efficacy of His grace, so be it. If it is to develop some new and

STRANGE GODS.

In a village in the New Hampshire hills dwells a summer colony gathered from all over the United States to learn more of and worship "Yoga," the god of one of the many eastern religions. At the head of the colony is a mystical Hindu who instructs the devotees in the pagan rites. Most of these learners are women—women of intellect. Since the introduction in 1901 of this Yoga "philosophy," dozens of women have become mentally and physically incapacitated—at least five are in asylums for the insane.

Many other kinds of Hindu religions flourish in this country. In the land where last year millions of dollars were raised for foreign missions, fourteen thousand people bow down daily in adoration of the sun, which is deified in Mazda worship. This number does not include the many who worship other strange gods.

The workings of these emissaries of the East are insidiously insinuating. In prominent weekly and monthly magazines are inserted advertisements of a postal circulating library, located in a large eastern city, from which books may be borrowed by

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finer quality of character, give it opportunity. If it is to destroy some gross and offensive trait, the will of the Lord be done. If it enables us to stop placing the emphasis in our lives on the material and begin to value and cultivate the spiritual, then let us welcome it. If the Bible is true and the Gospel of Christ is what it claims to be, then there is nothing that is not intended to minister to the real welfare of His saints and it is folly, unbelief and wickedness to complain of it. If afflictions come it were better that we reverently submit to them and try to learn the lesson they are intended to teach. We had fathers in the flesh who chastened us and we learned to reverence them for it. Shall we not much more be in subjection to the Father of Spirits and live? It is not worth while to assume a sullen and obstinate attitude; it will be only to invite more suffering. The scourge is lifted only in love. Jehovah was leading Israel to liberty and the land of promise. They must pass through the desert. They had not begun to suffer, but they were uneasy and unbelieving and so began to complain. They murmured against Moses and against God. They assumed this attitude toward all the discipline of the desert. God was angry and serene in His wrath that they should not enter into His rest. Let no man follow after the same example of disobedience. Neither murmur ye as some of them murmured and punished by the destroyer. These things happened by way of example and were written for our admonition.

Let us be on guard against these invaders. Prevent as much as possible the reading of the heathen gospels and the study of the pagan religions, since the seeker for truth in them becomes inculcated with the virus of falsehood. Do a little more foreign mission work at home!

FALSE LIGHTS.

The inquisitive passenger stepped out on the forward deck of the Mississippi River steamboat, having just satisfied his hungry body with a man's size supper. When the saloon door was closed behind him, he noticed that not only was there no light on deck but that the forward doors and windows were shaded so that no radiance could pass through. Finding the pilot whose off-watch it was leaning against the rail, he questioned this officer as to the necessity for lack of illumination. The pilot good-natured explained that the man at the wheel might confuse the reflection on the water with the lights by which he steered. "But why not use your electric search light?" the passenger persisted. "Then we could not see the government lights which show us the channel," answered the grizzled river-man.

Just then some mischievous person on the levee "hailed" the boat with a lantern but the man in the pilot-house knew he was near no landing, and did not trouble even to blow his whistle.

False lights there are in life as on the river. At times the brightness of a person's intellect, like the lights of the boat, may confuse him, and cause him to steer on to mud flats of doubt from which it will take more than his own power to dislodge him. Or, if he throw the searchlight of investigation by studying systems of religion which would do without God, he may blind himself to the true beacons. Or perhaps he may be led astray by someone waving a new creed. But the Bible contains all of the "government lights" of God. If by them he steers, he shall be guided into and through the straight and narrow channel

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and finally land at the Celestial City in whose harbor there are no sand-banks of sorrow, or snags of destruction.

Pastor Hall, of Greenville, is resting during a short vacation at Dawson Springs, Ky.

The editor is this week in a meeting with Pastor Bassett at Hopewell Church, near Forest.

Rev. W. H. Morgan held a meeting last week with the Jones Bayou Church, near Cleveland.

Rev. B. L. McKee closed a good meeting last Thursday at Montrose. There were three accessions to the church.

The coast prohibitionists are waking up. Seven men were fined \$100 each in Biloxi for selling beer in a near-beer joint. Twelve others were fined \$75 for the same offense.

The Salem Church, near Learned, is in a meeting this week led by Pastor Haman and Brother J. W. Dickens. We shall regret the going of Brother Dickens to Tennessee in the fall.

Brother Mason C. Vick, the efficient young pastor of the church at Shaw, writes from Louisville, Ky., announcing the arrival of Miss Sarah Williams Vick. The new arrival is in this case the third point that determines the family circle.

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Sam Davis' Monument.

L. P. S.

The mention of the hanging of Sam Davis, a Confederate martyr, in an editorial headed "Self-Sacrifice" in The Baptist Record for July 4th, inspired a friend to write the following description of the unveiling of a monument erected in his honor in Nashville several years ago.—The Editor.

I saw the Sam Davis monument on the capitol grounds at Nashville, unveiled some three years ago. Saw the big Confederate flag float down from the big bronze figure standing on a heart-shaped pedestal of Tennessee marble, looking out on the smiling hills he loved and toward the land he died for. I shall never forget the scene. The spring sunshine lay warm upon the earth. The trees were green against the gray old walls of the capitol. The band played "Dixie" softly—softly. Two companies of uniformed Confederates, grizzled, gray, presented arms. A white-haired brother of the hanged hero, sitting by the governor of the State, bowed his head. The great flag fell and the boy who "dignified a rope" was standing in bronze against the sky.

"When the Lord calls up Earth's heroes
To stand before His face,
O, many a name unknown to fame
Shall ring from that high place!"

"And out of a grave in the Southland
At the just God's call, and beck
Shall one man rise with fearless eyes
And a rope about his neck."

Pertinent Questions.

"A sinner saved by grace" is saved from what?

Can a soul be saved from hell and not saved from sin?

If Jesus Christ came to earth to "save His people from their sins," was His mission a failure and are His people sinners? (Matt. 1:21.)

If the soul is made pure and holy by regeneration and God dwells with it, and the body remains sinful and corrupt, and Satan dwells with it, would not God and the Devil be in partnership during the individual's life?

Is it the soul, the body, or both that sins? (Ezek. 18:4-20; I Cor. 6:18.)

If a sinner repents and confesses his sins and God forgives him, cleansing him of all unrighteousness, is he still a sinner? (I John 1:9.)

If the smallest sin in its incipiency, blight the life of a "child" for time and eternity, what will the grosser sins do for the "adult" who has been enlightened by the Gospel and the "Holy Spirit"? (Heb. 6:4-6; 10:26-28; II Deut. 2:20-22.)

Is there a single promise to the sinner in the Bible? or is the promises to those who quit sinning?

How do people get into the church? (Psa. 87:4-6; Jno. 3:3-5.)

Is the weight of the Adamic sin resting on the individuals of this generation?

J. M. Hutson.

Magnolia, Miss.

The Swift Apology.

When we have an apology to make, we ought to make it in the swiftest and most direct way possible. That is usually the hardest way to do it. How we sidle around and come up and back off, and start talking about something else, and qualify and tone down our wrong-doing when finally we get shame-facedly into the actual apology! It is like a timid bather putting first one foot and then the other in the cold water, and then drawing both feet out, and then returning to get a little farther in, as over against the one who knows that the best way is a quick, direct, all-over plunge. The more we "take the edge off" our apology by working into it indirectly the more we defeat the very blessing an apology ought to confer upon both the one who makes it and the one who receives it. Whenever we realize that we have done or said anything to anybody that calls for apology, we ought to go to that one as swiftly as the Lord will permit, and without "sidestepping" or palaver or talking about anything else, say frankly and pointedly: "I did so-and-so. I am very sorry for it; I want you to forgive me." Then the Lord can

pay big dividends on our apology-investment. May we stop robbing God, others, and ourselves, by our tardiness and half-heartedness in "owning up."—S. S. Times.

Thursday, August 15, 1912.

MISSION SECTION

Important Notice for Associations.

We are gratified to see in the eastern horizon the dawn of our new building. Brother Simmons, our financial agent, is very much encouraged. The people are welcoming him in the many communities and are responding to his appeals in cash and notes for our new building.

We are constantly encouraged to hope for the new building within the next twelve months. Let all of our people respond liberally to this noble cause, not simply for the relief of human suffering, but for the cause and kingdom of Him who said, "Then shall the King say unto them on His right hand: 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was anhungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.' Then shall the righteous answer him, saying, 'Lord, when saw we thee anhungered, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?' And the King shall answer and say unto them, 'Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

William H. Smith.

Richmond, Va.

The Baptist Hospital is Coming.

J. R. Carter.

Our people are awakening more and more to the necessity of it. Not only for the relief of human suffering, but that through it we may exemplify the spirit of the blessed Christ who spent much of His time in bodily healing. In His life on earth He had a two-fold purpose: First, that through His death and suffering, men might be saved; and second, that from His earthly life men might learn how to live. If we follow His example, we must not only strive to lead people to salvation, but we must heal the sick.

To this line of Christ's teaching we are just waking, and the fruits of this awakening are seen in the springing up of denominational hospitals where the efforts of Christian people may be combined for the purpose of carrying into effect this work of our Lord.

It is pleasing to note the work of our hospital. Hundreds of people, poor and rich, have received at our Baptist hospital in Jackson the best medical attention and the most skillful nursing; all receiving the same faithful and efficient treatment.

Several of our children have been carried through operations and laid spells free of charge and have received as faithful attention in every way as any who have been there.

The management is thoroughly efficient in every way. This is evidenced by the fact that our present capacity is constantly crowded. This makes us wish for more room.

THE WOMAN'S COLLEGE.

President John L. Johnson, Jr., of our Woman's College here is stirring around among our Baptist people and getting scholars for our Baptist institution. Prospects are encouraging for a fine attendance next session. In my rounds I have met several girls who are coming.

THE DEVIL.

"The Devil is dead" the infidel said, With a very much satisfied smile.

I mearly replied, "Who then, since he's dead,
Is doing his work all the while?"

The work of his Satanic Majesty is going on still in Hattiesburg. In the recent attack he made on me, however, he overreached himself, helping, rather than harming me, in the eyes of all the good and honest citizens outside of the membership of this church. As for the church itself he finds that his diabolical doings have knitted the church and pastor more closely together, so that we were possibly never more tenderly and solidly bound together than now.

The Devil's agents wince under the known influence of this church, as Mephistophiles did before a cross, and they would be ever so happy to get this church and its pastor out of their way. They have felt the force of attacks from this source and know it would seriously interfere with some of their wicked designs. Their efforts to weaken have only strengthened us among the people. We are loved for some of the enemies we have made. Under the blessings of God, we will continue serving our day and generation.

Thomas J. Fisher, a great evangelist, was once holding a meeting, and while preaching, someone threw a brickbat at him through an open window. He cried out: "Thank the Lord, the Devil is mad. We are going to have a good meeting." So the Lord makes the wrath of man to praise Him.

I. P. Trotter.

Educational Rally at Hattiesburg.

M. P. L. Love.

I am appending a clipping from Monday's Picayune. We were especially pleased with the splendid audiences that heard both these speakers. Prof. Johnson delivered the strongest address on "Christian Education" ever heard in our church. He spoke to a crowded house at the First Baptist Church Sunday night. Mississippi Woman's College opening will be far better than we first expected.

Dr. Whitfield stated that, so far as he knew, his was the first appearance of a representative of the State Board of Health in a pulpit at a regular Sunday service hour, and thought he saw the beginning of a great work for Christian people along this line. His address was an interesting one and was enthusiastically received by an audience that filled every available seat in the church.

Below is the clipping:

Hattiesburg, Miss., Aug. 4.—The Columbia Street Baptist Church made today education Sunday and a general educational rally was engaged in at both the morning and evening hours. Prof. J. L. Johnson, president of the Mississippi Woman's College, delivered an address in the morning on "Christian Education." President Johnson showed how the Bible was against all forms of ignorance, and he praised education and culture, but he said that the only true culture and the only true education

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was Christian education, for it embraced training, not only of the mind and body, but of the heart also.

In the evening, Dr. Whitfield, of the State Board of Health, delivered an illustrated lecture on sanitation and hygiene. He showed how questions of public health are questions that concern Christianity, and how it is the Christian duty for all to work for better health conditions and interest ourselves in the betterment of the physical man, showing how Christ's chief work on earth was that of ministering to the sick and diseased."

Associational Meetings.

W. Judson—Aug. 27—(Place not known.)

Chickasahay—Aug. 30—Harmony, near Quitman.

Pearl River—Sept. 3—Columbia.

Sunflower—Sept. 3—Sumner.

Oxford—Sept. 3—Pilgrim's Rest, east of Batesville.

Copiah—Sept. 4—County Line.

Columbus—Sept. 6—Pheba.

Tippah—Sept. 4—New Prospect.

Chickasaw—Sept. 10—Toccoopo, 16 mi. west of Pontotoc.

Judson—Sept. 10—Mt. Vernon.

Zion—Sept. 11—Eupora.

Mt. Pisgah—Sept. 14—Beulah.

Bethel—Sept. 14—Rock Hill.

Tallahala—Sept. 14—Pleasant Home.

Bay Springs—Sept. 18—Louiin.

Calhoun—Sept. 18—Mt. Moriah.

Monroe Co.—Sept. 18—Bethlehem.

Tishomingo—Sept. 18—Iuka.

Union—Sept. 20—Hermanville.

Lauderdale Co.—Sept. 20—Oak Grove.

Red Creek—Sept. 21—Cypress Creek.

Trinity—Sept. 27—Bethel.

Yazoo—Oct. 1—Scotland.

Lawrence Co.—Oct. 3—Pine Grove.

Oktibbeha—Oct. 5—Bluff Springs Church in Kemper county.

Carey—October 5—Morgan's Fork.

Chester—Oct. 5—Ackerman.

Liberty—Oct. 5—Pine Grove.

Aberdeen—Oct. 8—Okolona.

Yalobusha—Oct. 9—Spring Hill, 3 miles southeast of Oakland.

Central—Oct. 9—Flora.

Gulf Coast—Oct. 9—Biloxi.

Pearl Leaf—Oct. 9—Salem.

New Liberty—Oct. 9—Goodwater.

Strong River—Oct. 9—Pearl Valley.

Leaf River—Oct. 9—Sweetwater.

Mississippi—Oct. 10—Zion Hill.

Magee's Creek—October 12—Bolivar Church, two miles northeast of Bolivar, La.

Pearl Valley—Oct. 12—County Line.

Louisville—Oct. 12—Yellow Creek.

Deer Creek—Oct. 14—Indianola.

Coldwater—Oct. 16—Independence.

Lincoln Co.—Oct. 18—Montgomery.

Choctaw—Oct. 19—(.....)

Kosciusko—October 18—Carson Ridge Church, 4 miles southeast of Ethel.

Hopewell—Oct. 19—Bethlehem, 8 mi. nor. of Morton.

THE BAPTIST RECORD

Tombigbee—Oct. 19—Golden.

Harmony—Oct. 25—Tuscola.

Hobolochitto—Oct. 30—Pine Grove.

Bogue Chitto—Oct. 30—Bogue Chitto.

Lebanon—Oct. 30—Big Level.

General—Oct. 30—Poplar Springs.

The time and place of meeting of Rankin County Association is not known.

Will the clerks of other associations whose times and places of meetings are not given in the above list, please send a copy of the minutes of last session, or session of 1911 to S. G. Cooper, Statistical Secretary, Belzoni, Miss., and to The Baptist Record at once? We heartily assure you that we will appreciate it.

A Faithful Missionary from Mississippi Passed to His Reward.

By William H. Smith.

Dr. E. Z. Simmons, a veteran missionary of Canton, China, after a long continued illness, died in San Francisco, August 8, 1912. Dr. Simmons had been in poor health for months. His friends were very uneasy about him as he lay sick in Canton, China, and it was finally decided that it would be best to bring him back to America. He was attended by his wife and Rev. and Mrs. John Lake. On reaching San Francisco, it was found that he could travel no further, and he was put there in a hospital where he has been lying very low for weeks. On August 8th he peacefully passed away, and was buried in Oakland, Cal., August 9th. Dr. Simmons was born March 1, 1847, in Tishomingo county, (now called Alcorn county) Miss., at a point about ten miles northeast of Corinth, Miss. In 1855 his father moved to Kossuth. At this place, Brother Simmons was converted in a meeting held by M. P. Lowery in 1863. He joined the army, Company H, Twelfth Mississippi Regiment, Ferguson's Brigade of California, and was in the Georgia campaign. After the war he sold his horse and revolver for money with which to pay his way to school for a year. In 1867 he was licensed to preach by the Kossuth Church, and then attended Georgetown College, Ky. After that he attended Bethel College. He was appointed by the Foreign Mission Board to the work in Canton, China, in October, 1910. November 23, 1870, he was married to Miss Maggie D. McClamrock, of Tennessee. They left immediately for China via New York, Central America, and San Francisco, and arrived in Canton on February 6, 1871. From 1874 to 1880 he was in America on account of Mrs. Simon's poor health. During these years he did a great deal of missionary work among the Chinese in California. He was considered by the board one of its wisest, most effective missionaries, and his loss is a serious one to the work.

You cry, expense, expense! This is not the only instance in this association. I know another instance of practically the same nature about six miles from here. This is not all. I know of an instance in an adjoining association where the State Board supplemented the salary \$50.00 for two years, with the understanding that the church was to build the house of worship. The house was never built. Not one stick of timber was ever cut.

These things are crippling the mission collections in this community very badly. And it is making it very hard on pastors who have always been loyal to the State Board, and faithful board. Some faithful Baptist laymen in these parts have become discouraged and failed to do for these reasons. Not only one church has suffered in its State mission contributions, but several. It is not only the uninformed that are making complaint, but several intelligent Baptists—among them prominent ministers.

Take notice.

Does It Pay?

Last year the discussion was long drawn out in The Record about the appointment of a member from the associations to the State Board. They howled Brother Barfon down and got up a compromise to his plan by adding a few more members to the board. The complaint was expense.

I know an instance in this association where the expense of a member would have been saved several times during a year.

In a certain community the Baptist Church was suffering from dissensions. In the meantime a railroad crossed the community. The railroad station was located within one mile and a half of the church. A move was made by some of the members to move the church to the town. (Nothing wrong in that.) Some of the substantial citizens of the town spoke to a neighbor preacher, who was recognized as one of the strongest Gospel preachers of this part of the State, about coming over and preaching, prospecting the organization of a church in the town. (Nothing wrong about that.)

During the conversation the terms for a year's service was mentioned. The neighbor preacher had planned to take the work and would have taken the work for what the church promised—\$120.00—and would have put ten dollars per year on church building. In the meantime, another member had gone off and made arrangements for another preacher to preach on a certain Sunday. After which the neighbor preacher manfully stepped down. The other preacher came, organized a church. The church agreed to pay him \$120.00 for one Sunday's preaching. He then goes to the State Board and draws \$75.00 supplemental salary. Then counting on the State Board helping to build the house. The aforesaid minister is not the only man who would have taken the work on a \$120.00 basis. There are able men who could have well afforded and would have taken the work on the \$120.00 merits.

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A. D. Muse.

TIDINGS OF THE KINGDOM

Brother Zeno Wall writes from Shady Grove: "Our meeting closes here today. Thus far 32 have joined for baptism; we hope for more today. The Lord has given us a really good meeting—one of the best in fact, that I have helped in this year. These meetings are in keeping with Revival Year. At Hebron, where we had a good meeting, I found The Record in every home in which I stayed. Pray for me."

Rev. Webb Brame writes from Shepherdsville, Ky.: "God has graciously blessed my stay in Kentucky, but I have a peculiar drawing from the situation back home. I am sure that you found during your stay up here some of the greatest and sweetest souls on earth—this is true of my section. Mrs. Brame and I have just returned from a trip to the great Mammoth Cave and Colossal Cavern, a trip given by our flock. I have never experienced anything more pleasant and profitable. The first of October I take up my seminary work again. My proximity to Louisville allows me to come and go every day from home. My expectations are to finish the doctor of theology work by the last of next summer. It distresses me that our representation from Mississippi is wanling. You must turn the boys in this direction, if you can."

Brother W. A. Jordan tells us: "We have just closed a fine meeting at Lula, near Flora. I assisted Brother W. A. Hancock of Clinton, who has been pastor there for three years. Hancock is a business man as well as a fine preacher. The denomination will hear from him. Lula is a fine country church, located right on the line between Madison and Hindman counties. The church is in fine condition. The Holiness craze caused a little disturbance, but the brethren met this false teaching with the truth and a little discipline which settled the trouble, I think, once for all. We baptized six at the close of the meeting. The church was greatly built up and strengthened in the faith. They are ready for greater conquests. The contribution for my services was the largest ever received from a country church. God bless Brother Hancock and the Lula Church."

Brother W. N. McLemore, Clerk of the Union Baptist Church, writes us: "Brother Harmon R. Holcomb, with his singer, Brother R. L. Crisco, came to our church on Saturday night, July 27th, and conducted a protracted meeting of twelve days, closing Wednesday night. From the first service, the power of God was manifest and the interest most intense. Mountain top experiences and love feasts of Christian affection came into each service. Our pastor, Rev. R. W. Bryant, with his gentle and loving manner, was fully in the service and God blessed his services. The visible results were that forty-five united with the church—twenty-one by baptism and twenty-four by letter, and the entire church and community felt the power and influence of the Gospel preached so earnestly and so well. Brother Holcomb was invited to come again next year with Brother Crisco and conduct the revival services for us. He was with us last year and God blessed his work, and this year greater things have happened in Christ's name. We pray our Heavenly Father's blessings may be with him wherever he goes. Our church is strengthened with several strong men and Christians who will be of great help in our work. The younger membership are in the work fully and the Master's cause at Union we feel sure shall continue to thrive and prosper, and be blessed of the Lord."

Pastor J. J. Walker writes with a grateful heart from Leakesville: "The first Sunday in September is the day set for the dedicatory services of our church at Leakesville. Then we will give to the Lord the splendid house for Him as a dwelling place, where we, our children and our children's children may worship Him. Brother W. T. Lowrey is to preach the dedication sermon. All the pastors are invited, and the two secretaries, Brethren Chapman and Rowe, are expected to be with us. We are looking forward to this as the greatest day ever enjoyed by the saints in this part of the Lord's vineyard. Brother C. C. Anding, Dr. Tom Chapman, Brother Ray Etheridge, and Brother J. W. James are on the building committee."

Brother Howard L. Weeks writes from East Northfield, Massachusetts: "When I can get the time, I'll write you an article briefly descriptive of Northfield Conferences and the place. This is certainly a glorious place. I know of nothing with which to compare it. There are possibly eight hundred people here and—I am surprised and gratified to find that the Baptists outnumber by far any other denomination. We have, so far, heard two Scotchmen, one from London and the other from Glasgow, Scotland. They were both simply gigantic. We are having a glorious time. I'm in a tent and we sleep under three blankets every night. I wish for my brethren of Mississippi. I seem to be the only one from Mississippi, but nearly all the other Southern States are represented by several."

Pastor O. N. Herrington, of Picayune, writes: "We are having a revival in our town—not a protracted meeting—but the Spirit of God is here in power. Men, women, boys and girls are believing and accepting the truth. We baptized four yesterday and received another last night. This revival and ingathering is not being brought about by high-pressure methods, but by preaching the truth and emphasizing our distinguishing principles. I find this Southern country somewhat lacking in knowledge of the doctrines, as believed and taught by Baptists. It is a great country, but I have every reason to believe that it has been neglected; and to rectify this negligence I have a plan to suggest later on. I am very anxious that Dr. Rowe, and as many others as can, will visit our association in October—the Hobohitto."

Brother J. R. W. Foster writes: "Our protracted meeting at Chester began on the 4th day of August and was conducted by Brother W. L. Crisico, came to our church on Saturday night, July 27th, and conducted a protracted meeting of twelve days, closing Wednesday night. From the first service, the power of God was manifest and the interest most intense. Mountain top experiences and love feasts of Christian affection came into each service. Our pastor, Rev. R. W. Bryant, with his gentle and loving manner, was fully in the service and God blessed his services. The visible results were that forty-five united with the church—twenty-one by baptism and twenty-four by letter, and the entire church and community felt the power and influence of the Gospel preached so earnestly and so well. Brother Holcomb was invited to come again next year with Brother Crisco and conduct the revival services for us. He was with us last year and God blessed his work, and this year greater things have happened in Christ's name. We pray our Heavenly Father's blessings may be with him wherever he goes. Our church is strengthened with several strong men and Christians who will be of great help in our work. The younger membership are in the work fully and the Master's cause at Union we feel sure shall continue to thrive and prosper, and be blessed of the Lord."

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Brother C. C. Pugh, of Hazlehurst, says: "It was a great pleasure to labor with Pastor W. H. Evans in meetings at two of his churches—Sylvara and Pine Bluff. The meeting at Sylvara began on the fourth Sunday in July and closed the following Friday. The attendance and interest were good from the start, and 11 united with the church by baptism. Six of these came from the Methodist church. This is one of the youngest churches in the Copiah County Association, but has already taken its place among the very best. The Pine Bluff meeting began on the first Sunday in August and continued six days. This is one of the old churches of the association, and is now using a house of worship that was built back in the '50s. It was in this neighborhood that Dr. E. Y. Mullins was born, and Pine Bluff was the first church he ever attended. There was scarcely a service during the meeting when all of the people could get into the house. There were 14 baptized at the close of the meeting. The pastor lives at Pine Bluff, or Dentville, as the place is now known, in a home provided by the church. Brother Evans is one of the best pastors and preachers among us, and his churches are growing along all lines under his energetic and tactful leadership. I am assisting Pastor John Thompson in his meeting at Damascus this week."

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Woman's Missionary Union

MRS. T. J. BAILEY, Editor
Direct all communications for this department to Mrs. T. J. Bailey
MISS MARION BANKSTON, Winona
MISS MARIAH JOHNSON, Hattiesburg
CENTRAL COMMITTEE

MRS. W. A. MCCOMB, Chairman
MRS. A. J. AVEN, Vice President
MRS. G. W. RILEY, House Correspondent
MRS. W. A. BORUM, State Work
MRS. RHODA ENOCHS, Vice Pres. Home Missions
MRS. BESSIE E. KENT, Personal Service Department
MRS. A. H. LONGINO

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MRS. W. A. MCCOMB, Chairman
MRS. A. J. AVEN, Clinton
MRS. GEO. W. RILEY, Hattiesburg
RESPONDING SECRETARY

MISS MARGARET LACKEY
All Societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

Dr. H. F. Sproles and the Central Committee

May the Lord bless her in her great work.

We feel encouraged and hope to do more and better work than ever before. Mrs. Geo. S. Hemeter.

From the Secretary's Office.

The central committee in session July 23rd desired to have their sympathy expressed to the beloved wife and family of Dr. H. F. Sproles, whose death occurred at his late residence July the 10th, 1912.

Dr. Sproles was so a part of our State mission work that in his departure, not only does his family sustain a great loss, but every department of our Baptist cause in this beloved State has also sustained a severe loss.

Dr. Sproles was a friend and an ardent supporter of the Woman's Missionary Union. He was one of the first in our State to organize societies and as president of the State Mission Board, was in close touch with the central committee, and thus interested in all of its undertakings. In his going the central committee has lost a safe counsel, a true friend and one of our most sympathetic brothers; therefore we are among the great host of those who mourn.

We are thankful, however, amid our tears, that we were permitted to touch a life so great and to have had his loving sympathy so long. While Dr. Sproles did not live a life long in years, yet he did live a life long and great counted by his influence for good and his mighty works. We can truly say of Dr. Sproles that

"He lived in deeds, not years; in heart-throbs, not in figures on a dial."

By the request and in behalf of the central committee,

Mrs. W. A. McComb, Pres.

Bible Day.

July 31, representatives from six societies in Pearl Leaf Association met at Seminary to participate in a rally. Miss Lackey, our state secretary, met with us, and led the devotional exercises in a way that made us anxious to do much for our Master.

We enjoyed good papers from the following ladies: Mrs. Bond, of Collins, on "Woman's Work"; Mrs. Cook, from Providence, "Some Ways to Kill a Society"; Mrs. Dickworth, of Ora, "Mountain School"; and Mrs. Garrison, of Seminary, "Thinking."

Miss Lackey urged us to do our best for State Missions, to have Bible Day in our Sunday school to more thoroughly organize our children and young people, to set our mark high and do our best to reach it.

Quarterly Report of Woman's Central Committee for Quarter Ending July 1, 1912.

FOREIGN MISSIONS.

Bethesda \$2.50, Silver Creek \$35.50, Baldwyn \$15.00, Coffeeville \$20.00, Florence \$13.60, Lake \$1.46, Sumrall \$15.00, Meridian 1st \$130.25, Bond \$20.00, Natchez \$40.00, Mt. Olive \$23.00, Bassfield \$5.00, McCool \$10.00, Mendenhall \$18.00, Hamilton \$13.00, Griffith Memorial \$12.00, Terry \$47.62, Raymond \$56.50, Calvary \$1.00, Bethesda \$15.00, Canton \$103.50, Clinton \$20.00, West \$5.00, Durant \$59.00, Lowrey Memorial \$53.50, Indianola \$182.00, Anguilla \$2.45, Ruleville \$15.00, Centerville \$10.00, Summit \$16.45, Holmesville \$5.00, Magnolia \$10.00, Brooksville \$11.18, Columbus \$19.50, Mayhew \$2.00, Verona \$6.00, Nettleton \$20.00, Bay Springs \$35.00, Gallman \$4.00, Wesson \$8.00, Poplar

Springs \$12.50, Cherry Creek \$15.00, Flora \$20.00, Manteo \$3.00, Port Gibson \$10.00, Newton 1st \$40.00, Bogue Chitto \$6.75, Forest \$4.97. Total, \$1,194.23.

ICE CREAM
is one of the luxuries which everybody wants, and everybody can have it now for it can be made at a cost of nine cents a quart by using

HOME MISSIONS.

Seminary \$25.00, Bethesda \$2.50, Silver Creek \$35.50, Baldwyn \$10.50, Coffeeville \$18.00, Lake \$5.46, Hattiesburg Columbia \$40.00, Hattiesburg Emmanuel \$10.00, Sumrall \$10.00, Meridian 1st \$126.25, Bond \$15.00, Coldwater \$20.00, Natchez \$10.00, Mendenhall \$18.00, Sherman \$15.00, McHenry \$5.00, Hamilton \$2.00, Griffith Memorial \$10.00, Terry \$30.00, Raymond \$38.75, Calvary \$1.00, Canton \$1.00, Ripley \$5.00, Lowrey Memorial \$2.00, Anguilla \$4.00, Ruleville \$10.00, Centerville \$7.50, Summit \$14.45, Holmesville \$2.50, Magnolia \$37.85, Brooksville \$13.40, Columbus \$27, Mayhew \$2.00, Verona \$8.10, Nettleton \$17.50, Newton 1st \$105.00, Crystal Springs \$75.35, Wesson \$13.00, Poplar Springs \$8.60, Cherry Creek \$4.00, Flora \$18.00, Manteo \$3.00, Port Gibson \$15.00, Grenada \$40.00, Bogue Chitto \$8.00, Forest \$4.97. Total, \$895.18.

HOME USES.

Thomastown \$11.46, Seminary \$65.00, Mt. Olive \$2.75, Meridian 1st \$102.10, Lake \$52.87, Grenada \$12.00, New Hope \$5.35, Raymond \$18.45, Crystal Springs \$8.75, Ruleville \$35.00, Liberty \$105.75, Fernwood \$9.61, Magnolia \$138.95, Sumrall \$163.00, Forest \$48.60, Corinth 1st 72c, Columbus 1st \$33.80, Brooksville \$30.00, Centerville \$55.70, Indianola \$24.45, Ripley \$15.00, Newton 1st \$187.30, Nettleton \$5.90, Poplar Springs \$12.76, Wesson \$10.00, Hamilton \$8.00, Calvary \$20.00, West \$1.40, Griffith Memorial \$46.45, Jackson 1st \$7.50, McHenry \$7.90, New Hope \$5.35, Bond 75c, Sumrall \$154.60, Emmanuel \$33.60, Columbia Street \$43.75, Magee \$39.00, Natchez \$170.75, Baldwyn \$12.40, Silver Creek \$74.75, Port Gibson \$5.00, Summit \$18.00, Terry \$25.00, Morton \$50.00, Flora \$466.69. Total, \$2,942.16.

Continued on Page 13.)

FOR HEADACHE

Take Horsford's Acid Phosphate
Especially recommended for relief of headache caused by summer heat, brain fag, or tired nerves.

Congregational Singing.

Seventy-five years ago it was considered almost a heresy to depart from "Baptist usage." Not so now. Among other things, we call attention to the gradual, yet rapid decay of genuine congregational singing. The encroachment of operatic music, solos, etc., has shortened that part of the service in our churches, and it is cut down often to two or three stanzas of a hymn.

People are invited to come to church to be entertained by a select choir ceremonially trained; the old hymns being generally discarded; if sung at all, only a verse or two. A change, perhaps, was needed, but not quite so radical. The tendency is to deprive two-thirds of the congregation of the privilege of public praise in worship—the women and children. Prayer is worship; song is praise.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

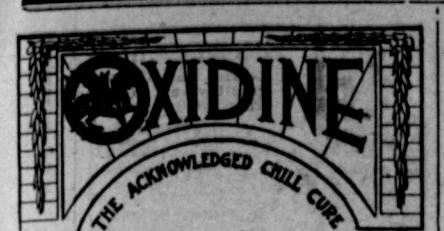
Take the Old Standard GROVE'S TASTELESS CHILLTONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.



Dissolve a package of Jell-O Ice Cream Powder (cost 10 cents) in a quart of milk (cost, say 8 cents) and freeze it, and you have about two quarts of delicious ice cream. Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Each 10c. a package at any grocer's. Send for our beautiful Recipe Book.

The Genesee Pure Food Co., Le Roy, N. Y.



JELL-O ICE CREAM Powder

Some of the best physicians prescribe

OXIDINE in cases of malaria

They can dosoethically, for Oxidine is a known remedy with a known result.

In cases of either Incipient or chronic malaria, Oxidine effects a definite, almost instant relief.

Take it as a preventive, as well as a remedy.

It is great tonic.

OXIDINE is sold by all druggists under the strict guarantee that if the first bottle does not benefit you, return the empty bottle to the druggist who sold it and receive the full purchase price.

FOR OVER FORTY YEARS MOBILE'S BEST STORE

L. HAMMELL DRY GOODS COMPANY

A Beautiful Medallion Portrait

FREE OF CHARGE

We will make an exquisite Medallion Portrait reproduced from any photograph you send us—without charge—whenever your purchases by mail or in person amount to \$10.00.

Hammell's is one of the largest and best known business houses in the South carrying immense stocks of staple and fancy dry goods, men, women and children's ready-to-wear apparel, and carpets, rugs and house-furnishings—all at the lowest possible prices consistent with modern business methods. The Medallions are intrinsically worth \$5.00 each, and their value in other respects when they bear the features of husband and wife, mother or child, is hard to figure.

Send for circular, which gives full details of this remarkable offer, to

Dept. M. P.

L. Hammell Dry Goods Company

MOBILE, ALA.

Pullman Drawing Room Sleeping Cars



With electric lights and fans. Individual electric lights in each berth. Dining cars electrically lighted and cooled.

R. V. TAYLOR, JNO. M. BEALL,
V-Pres't and Gen'l Mgr., Gen'l Passenger Agent,
MOBILE, ALA. ST. LOUIS, MO.

CAN CANCER BE CURED? IT CAN

The record of the Kelain Hospital is without parallel in history, having cured to stay cured permanently, without the use of the knife or X-ray, over 1,000 cases of cancer, including all forms of cancer, white and black, and from cancerous affections of the skin, glands, lungs, liver, kidneys, ovaries, womb, rectum, etc.

We have been endorsed by the Senate and Legislature of Virginia. We guarantee our cures.

Physicians treated free.

KELAIN HOSPITAL

1617 W. Main St., Richmond, Va.

Star, Miss.

Royaline Liver Regulator

For Headache, Indigestion, Constipation, Biliousness. Best and cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

Report of Winona First Baptist Church Sunday School for June and Second Quarter, 1912.

Resident church membership	370
Home department	80
Cradle Roll	60
Total active enrollment to date	233
Grand total enrolled in S. S.	373
75 per cent of resident church membership is	277 1-2
Total active enrollment and the home department	313
Active attendance first Sunday in June	166
Active attendance second Sunday in June	206
Active attendance third Sunday in June	177
Active attendance fourth Sunday in June	474
Active attendance fifth Sunday in June	151
OFFERING FOR JUNE.	
First Sunday	\$49 39
Second Sunday	14 18
Third Sunday	9 12
Fourth Sunday	19 50
Fifth Sunday	8 45
Grand Total	\$100 64

SUMMARY FOR THE SECOND QUARTER, 1912.	
Total active enrollment for April	200
Total active enrollment for May	218
Total active enrollment for June	233
Total attendance for April	680
Total attendance for May	687
Total attendance for June	1174
OFFERING FOR THE QUARTER.	
Offering for April	\$53 24
Offering for May	56 05
Offering for June	100 64
Offering from home department for first and second quarters	11 65
Offering for first quarter	153 55
Grand Total	\$375 13

"Bless the Lord, O my soul and all that is within me, bless His Holy name."—Psa. 103:1.

Harry L. Watts, Supt.
Miss Cleora Billingsley, Sec'y and Treas.
Miss Velma Robinson, Sec'y of Records and Reports.

A Child's Prayer.

The morning light is clear,
The breezes softly blow,
Dear Lord, take care of me
As these years come and go.

As long as time shall be,
As long as ages roll,
Dear Lord, take care of me
Until I reach the goal.

Thy name so full of love,
Thy dear heart so pure and sweet,
May Thy Spirit come down
And guide my wandering feet.

On every hill and plain,
Across the waters deep,
Dear Lord, take care of me
Till in Heav'n we shall meet.

—Ada May Ross.

Bellwinkle Seed Co. (Ltd.), 521-E Dumaine St., New Orleans, La.



Made Right—Runs Right—Stays Right

SUMMER TRIPS

In planning your summer vacation do not overlook the following low fares which will be in effect from May 15 to September 30, with return limits as shown below.

ROUND TRIP FARES

Jackson, Miss.

TO

Chicago, Ill. (a)	\$30.05
Louisville, Ky. (a)	22.60
Cincinnati, O. (a)	27.60
New York City (b)	49.45
Niagara Falls, N. Y. (b)	40.95
Detroit, Mich. (b)	27.25

(a) Limit, October 1.

(b) Limit, 60 days.

Correspondingly low fares also in effect to all of the principal summer resorts in the North, East and West.

For tickets and particulars, apply to your local agent or

G. H. BOWER,
Gen. Pass. Agt.
Memphis, Tenn.

"The Road of Comfort"

The usual low-rate excursion during August to

CHICAGO, ILL.
ST. LOUIS, MO.
LOUISVILLE, KY.
CINCINNATI, OHIO
EVANSVILLE, IND.
DETROIT, MICH.
KANSAS CITY, MO.
DENVER, COLO.
WASHINGTON, D. C.

and VIRGINIA, WEST VIRGINIA, NORTH CAROLINA, etc., will NOT be operated this year.

Mrs. Winslow's Soothing Syrup
Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WINDGUT, COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists all over the world. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind. Every 4 oz. costs a bob. AN OLD AND WELL TRIED REMEDY.

NEWS IN THE CIRCLE

MARTIN BALL

Rev. J. B. Quin preached in a meeting last week at Carson. The prospects for a real good meeting were fine when last heard from.

Rev. F. H. Funderburk, of Lexington, has been forced to take his wife to Memphis for an operation for appendicitis. She is reported as doing well.

Rev. W. N. Hamilton, of Clinton, aided Rev. W. A. Hancock, at Saron, near Durant, in a meeting last week, which resulted in the organization of a church with 75 members. A lively collection for missions was taken. Everything looks auspicious.

Dr. L. R. Scarborough lately held a great meeting at Coolidge, Texas. There were 40 additions to the church—30 by baptism. There was a genuine revival among the church members and all the Christians of the town.

Rev. A. J. Smith has resigned the West End Church, Athens, Ga., where he has served efficiently for three years. He has not decided his future field of labor.

Pastor J. B. Quin writes: "I will go next week to be with Pastor A. F. Davis at Smyrna Church, Pike county. This is my third meeting at this old church. The Lord is blessing my work in a very great way this summer."

Rev. R. A. Eddleman says: "I am to begin a meeting with my church, August 4, at Cedar Grove. Rev. W. E. Farr, of Columbia, will do the preaching. Also I am to hold a meeting with Shiloh Church the second Sunday in August."

Rev. W. I. Allen, Chester, writes: "I have just closed my meeting at Clear Springs. Pastor G. S. Jenkins did the preaching. We had but few additions, but Brother Jenkins preached the truth and the church is greatly revived."

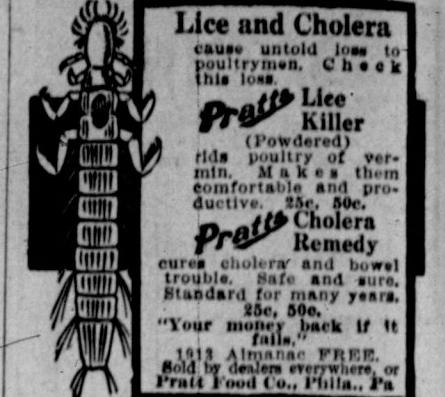
Clarence S. Leavell, of Oxford, has been elected Sunday School Secretary for Arkansas. That Leavell name carries something with it. He will begin work September 1. He is now utilizing the time for preparation.

The second Sunday in September the church at Durant will ordain to the deaconship Brothers J. E. Sweany, W. M. Alexander, W. A. Wigley and D. C. McMahan. Dr. W. A. Forum, of Jackson, will preach the sermon.

Rev. R. A. Eddleman assisted Pastor R. L. Bridges in a meeting at West Columbia recently. Brother Eddleman presented the Gospel in a logical and simple way. A Sunday School was organized. Southern Baptist Convention literature will be used. There were 22 additions—12 by baptism.

Pastor A. H. Mahaffey was aided in a meeting at Bethlehem Church, near Ackerman, last week by Rev. J. J. Mayfield, of Durant. The meeting was a great success—seven

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(Continued from Page 10.)

ORPHANAGE

Sumrall (box) \$44.35, Meridian 1st \$10.00, Baldwyn \$6.00, Port Gibson \$20.00, Magee \$50.10, Lake \$1.46, Raymond \$20.00, Canton \$12.00, Griffith Memorial (box) \$22.20, Newton 1st \$45.00, Indiana \$25.50, Summit \$105.00, Bogue Chitto \$20.75, Magnolia \$40.00, Crystal Springs \$1.50, Total, \$423.86.

STATE HOSPITAL

Unknown \$5.00, Coffeyville \$5.00, West Point \$3.00, Hamilton \$4.35, Jackson 1st \$15.00, Total, \$32.35.

SUSTENTATION

Raymond \$4.00, Total, \$4.00.

SEMINARY

Immanuel \$3.70, Lake \$6.25, Raymond \$10.00, Seminary \$5.00, Crystal Springs \$2.50, Total, \$27.45.

TRAINING SCHOOL ENLARGEMENT

Primary \$3.50, Mt. Olive \$40.00, Belen \$6.00, Meridian 1st \$61.00, Canton \$2.50, Bethesda \$2.00, Collins \$2.50, Coffeyville \$2.50, Total, \$120.00.

TRAINING SCHOOL SUPPORT

Coffeyville \$2.50, Canton \$2.50, Unknown \$2.50, Collins \$2.50, Total, \$10.00.

MINISTERIAL EDUCATION

Liberty \$1.20, Columbia \$10.00, Forest \$4.96, West Point \$11.00, Raymond \$5.00, Lake \$1.46, Total, \$33.62.

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Columbia Street \$81.63, Liberty \$28.00, Total, \$109.63.

MARGARET HOME

Collins \$5.00, Coffeyville \$1.00, Columbia \$10.00, Magnolia \$2.50, Fernwood \$5.00, Ruleville \$2.00, Unknown \$1.00, Total, \$26.50.

BIBLE FUND

Collins \$5.00, Magnolia \$10.00, Mendenhall \$2.50, Bethesda 50c, Providence 95c, Coffeyville \$1.00, Unknown \$1.00, Total, \$20.95.

STATE MISSIONS

Meridian 1st \$17.25, Lake \$1.46, Raymond \$1.00, Forest \$4.96, Holmesville \$2.50, Magnolia \$7.60, East Fork \$5.00, Pontotoc \$13.75, Wesson \$15.00, Clinton \$7.70, Columbia Street \$50.00, Ellisville \$25.00, Magee \$5.00, Mendenhall \$10.00, Morton \$3.90, Total, \$170.00.

TOTALS

Foreign Missions \$1,194.23
Home Missions 895.18
State Missions 170.00
Home Uses 2,942.16

Orphanage 423.86

State Hospital 32.35

Sustentation 4.00

Seminary 27.45

Training School Enlargement 120.00

Training School Support 10.00

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A. W. VAN HOOSE, President, Rome, Ga.

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"In Days of Old."

At a recent dinner in Springfield, Mass., as reported by the Republican, Mr. Clifford B. Potter related many interesting bits of history and described various queer customs of the early days in Springfield. He said that the gossip of the early days was not fundamentally different from that of the present, although at a distance of 200 years we have a better perspective for observing their practices.

It seems that the first clock was brought to Springfield in 1753. It attracted much attention and people came from all over the valley to watch it work and hear it strike. It was brought over by Jonathan Dwight. The first organ to be brought here was about the size of a cigar box. It was played by blowing into one end, and used to give the pitch to people playing other instruments. It is recorded that Samuel Warner "presided" at this organ for a period of forty-two years. Even the simple music of those early days came in for its share of censure, and one brother claimed that it was too elaborate. He therefore read scriptures aloud during the musical part of the service. For this he was refused admittance to the church meetings until he made an apology. That he refused to do before the congregation, so an apology made aloud to the empty benches was finally accepted and he was re-admitted.—Boston Transcript.

Plague Conference at New Orleans. A conference of health officials from Alabama, Georgia, Florida, Mississippi and Texas was held in New Orleans Monday, July 29, for the purpose of considering plans for preventing the introduction into the Gulf ports of bubonic plague, and also the question of quarantine regulations in the event that plague infection should be discovered in a southern port. The states named were represented by one or more health officials. Three representatives of the Public Health and Marine Hospital Service were also present. The visiting health officers, after having resolved themselves into the Southern Health Conference, with plans for a meeting at Mobile, agreed to make operative at once in their respective cities the following line of procedure: A rat survey to be limited to the waterfronts; division of cities into districts, with segregation of rats of each area for examination; the examination of rats to include a rat autopsy, search for fleas, microscopic examination and recognition of infected rat localities. Regulations in regard to ships to include 36-inch rat shields on hawsers, rat guards along each gangway while the ship is being loaded or unloaded; fending the ship off of the wharf by four floating timbers joined together and inspection of crated cargoes; extra vigilance to be observed on the part of steamship companies before fruit is unloaded from vessels. In the event of infection being discovered in any city, an area of eight blocks is to be considered the area of suspicion. Further suggestions or regulations are to be adopted whenever infection is discovered.

Tennessee College for Young Women

A training under Christian control for the development of womanly character. College situated in the foothills of the Cumberland Mts., an hour South of Nashville. Mild, healthful climate. Attractive home-life. Steam and electrical apparatus. Sports. Swimming. Four-year college course leading to the A. B. degree and requiring 120 Standard units for entrance. Also a four-year premedical course. Remarkable combination of schoolwork in Music, Art and Education. Catalogue and views on request.

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Thursday, August 15, 1912.

THE BAPTIST RECORD

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Day of Prayer for Schools.

A national movement is on to have a day of prayer for schools. The second Sabbath of September has been most appropriately designated. The schools are opening, and the churches are filling and the Sabbath Schools are rallying. How can the year's work be better introduced than by praying for the children and youth?

The magnitude of the moral and spiritual interests involved in this vast work of education, or affected by it, command this suggestion to all Christian citizens. For more than seventy years the day of prayer for colleges has been observed by Christian people interested in these institutions, and incalculable results for good have been vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from 300,000 persons, there are nearly eighteen millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are seventy-five in our public schools.

When we add the private schools, which, with certain classes, take the place of public schools, we have before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people, which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

What ought to be the bearing and effect of this great agency on the

morals and religion of the people? This nation is, in important respects, a Christian nation. The education provided for her future citizens ought to correspond to the national character in this respect, and should aim to transmit that character to the coming generations. The supreme need of the nation is not for intelligent or mental culture in her citizens, important as these are, but that they shall be men and women of good moral character, able to distinguish between right and wrong, and resolved to do what is right and to avoid and resist what is wrong. The chief end, therefore, of the schools, to be held supreme above all mere intellectual culture, is to develop the moral nature of the pupils. If these positions are correct it follows that any proposal to divorce education from the general, fundamental, unsectarian truths of religion, to make our education merely secular, and to absolve the teacher and the school from all responsibility except for the intellectual development of pupils, is subversive of the true American idea of education, and fatal to the chief interest for which our schools were established.

And yet this bald

secular theory of education is accepted in wide educational circles. Many cities and many whole states are moulding their school system in accordance with it. This very disagreement as to the true nature and objects of education constitute a grave peril to the schools. Those who believe in God and in the efficacy of prayer, will agree with us that interests so momentous and so urgent as these ought, by a Christian people, to be spread before the Hearer of prayer.

The National Reform Association will send free of charge to all pastors who will use their pulpits as instruments, and incalculable results for good have been vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from 300,000 persons, there are nearly eighteen millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are seventy-five in our public schools. When we add the private schools, which, with certain classes, take the place of public schools, we have before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people, which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

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DEATHS

Brother W. L. Branson.

Brother W. L. Branson, Sr., departed this life at his home in the Branson settlement, near Union Baptist Church, Clark county, July 26, 1912, his age being 72 years. He lived for over a half century the exemplary life of the highest type of Christian manhood. Language is too poor to tell of the many acts of quiet, unostentatious duties performed by this noble Christian gentleman. It was never too cold, too dark or the weather too inclement to keep Brother Branson from responding to the calls of those in need of help or in distress—no matter what their condition in life. He was simply one grand Christian who lived his profession. His life was always on the "outside of his sleeve" and ready to do good to all around him. He was a loyal companion, a true father, and a devoted friend—loved by all who knew him.

He leaves a noble Christian wife, six daughters and seven sons, one of whom is George H., of the A. & M. College, Starkville. His last words were, "The Lord's will be done. All that God does is right. His will be done. Let the waters be divided that I may pass—pass to the other side."

Services at the church were conducted by the writer (his pastor) assisted by Dr. J. A. Harkett, of Meridian, Miss., after which the body was quietly laid to rest in Union cemetery in the presence of loved ones and a host of friends.

The beautiful floral offerings were only tokens of his esteem in which the family are held.

Peace to his memory until the angels awake him in the morning of the resurrection.

In sympathy,
G. D. Suttle.

R. M. Blackwell.

On Monday night, July 29, 1912, at 9 o'clock, the death angel visited our home and took from us our darling papa, friend and brother, Mr. R. M. Blackwell. He was born March 1, 1847; was a member of New Bethany Baptist church; lived a consecrated Christian life; was superintendent of the Sunday School.

Oh, how we will miss him in the church, Sunday School and the whole neighborhood, and home! But we will humbly say: "The will be done, oh God, and not ours." He can't come back to us. But we can go to him.

He was laid to rest in the Leaf River cemetery July 31, 1912.

He leaves a wife, eight children and thirty-eight grandchildren to mourn his loss.

Ada Blackwell.

Mrs. Mabel Baker.

Mrs. Mabel Baker, of San Angelo,

Texas, died July 28, 1912. She was the last of three daughters, (God having called the other two in early womanhood) of Mr. and Mrs. J. F. Allen, of Sallis, Miss. Mrs. Baker undertook to extinguish a light, when the lamp exploded and she died next day from the burn.

How we do sympathize with the husband, children and the fond but heartbroken parents. We commit them to God for comfort; may His grace and mercy keep them until the resurrection morn, when they shall all again clasp hands around the throne of God, where there will be no more suffering and parting, "and God shall wipe away all tears from their eyes."

T. R. Paden,
Martha Etta Paden

"Pray for My Boy."

Annie Preston.

"You are the new pastor?" asked a woman in the garb of a widow, accosting a young man in the vestibule of the smallest church in a growing New England manufacturing village.

"I am, madam."

"Will you pray for my boy?"

"Who is he?"

"Henry Mallard! I fancied you might know."

"Is he present?"

"Oh, no," with tears in her eyes and in her voice; "he's over at Hannum's pond, fishing."

The bell struck the last call. The services began and went forward. The young pastor thought no more of Henry Mallard until he was nearly through the long prayer; then a heaven-sent impulse made him say:

"And, dear Lord, save Henry Mallard, who is spending this lovely June Sunday over at Hannum's pond, fishing; save him for time and eternity; save him so thoroughly that the advancement of Thy cause may be the leading motive of his life."

It was a remarkable prayer; people yet living who heard it still remember and talk of its power. What wonder that it was the topic of all tongues when the services closed!

The youth, Henry Mallard, coming home in the late afternoon from the day's sport, met Walter Manly, one of his mates, who said:

"I want to tell you, Henry, that the new minister prayed for you today."

"He prayed for all the sinners, no doubt," laughed the handsome youth, carelessly.

"But I want to tell you that he prayed for just you, Henry Mallard, over at Hannum's pond, fishing."

"He didn't say that—he didn't call my name right out?"

"Yes, he did, and, Henry—"

"But," exclaiming, "minister or not, I'll horsewhip him," the angry youth dashed down the street toward his home like a mad creature, seek-

ing his mother, and repeated his assertion.

"But, my son," she expostulated, "I am praying for you all the time."

"Not aloud, by name, before everybody!"

"But everyone who knows us at all understands how grieved I am at your waywardness. It is nearly time for the evening meeting; you will escort me, of course."

"Of course, but I will not change my mind. I have said that I will horsewhip that minister, and I intend to keep my word."

Often there was a thin attendance at these evening meetings; at night the room was crowded. Sometimes the boys were restless; that night there was a hush of solemnity. Often there was much backwardness about taking part; that night no sooner was liberty given than the lad who had gone out to meet Her that afternoon arose and said: "I wish someone would pray for me, right out plainly, by name, so that every one may understand that it is Walter Manly that is meant."

The words had no sooner left his lips than a dozen other boys were on their feet with the same request. Every night that week there was a meeting in the audience room for the chapel would not hold the crowds.

Until Friday Henry Mallard made

an outward show of anger. That evening he asked for the prayers of Christians. "I, Henry Mallard," he said, "who spent last Sunday fishing at Hannum's pond."

It was a season of great rejoicing, and as the pastor was walking home with one of the deacons, he asked: "Why is there such an abounding spirit of thankfulness over the attitude of Henry Mallard?"

"Do you know that he and his widowed mother own almost this entire village?"

"I had no idea of it," was the reply. "I noticed, of course, the deep interest that centered around the lad, but I have not had time to ask. I believe he is saved."

He was indeed; his life of beneficence has proved it. His rapidly accumulating wealth has been scattered like the refreshing dew. There is now a fine large church on the site of that small one, the membership consisting in a large measure of the employees of Henry Mallard. The writer heard that pastor tell this story in the pulpit of that new church, and Henry Mallard sat, enjoying it all seemingly as much as if he were not an interested party.

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